THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"Is it not true that a man's heart can really be only in the heart of his work, and that the most conscientious faithfulness in details will always belong to the man, not who serves the details, but who serves the idea of the work which he has to do?"—PHILLIPS BROOKS.

No. 8, Vol. LXXIV. Thursday, February 22, 1912. Price One Penny.

SCRAPS OF RELIGION.

IN the course of a missionary elder's labors, he meets with all kinds of arguments against "Mormonism," some of which are so weak and flimsy as to be laughable, and others so distorted and discolored by sectarian bitterness as to be unworthy of serious consideration; but also some which show evidences of sincerity and earnest thought. To this latter class belongs an objection brought to our notice not long ago.

A gentleman said to us: "You 'Mormons' have no religion of your own, but only scraps of other creeds. You are part Catholic, in claiming to possess the sole authority to officiate in the Priesthood of God; you are part Church of England, in refusing to recognize the authority of the Pope, because of a universal falling away into idolatry; you are part Baptist, in believing baptism by immersion to be the only correct form; you are part Presbyterian in believing in fore-ordination to particular work; you are part Jew, in worshipping a personal, tangible God; you are part Christian Scientist, in believing in faith-healing, and so on—merely a collection of scraps, from nearly every other creed on earth."

This idea was advanced honestly, in the spirit of fair argument rather than that of carping criticism, and at first sight it looks like a very strong point indeed. Most of the churches named were in existence a long time before Joseph Smith proclaimed his message; and, as nobody can deny the existence of the similarities named, some people might, even after considerable thought, come to the conclusion that Joseph Smith had built this religion out of scraps. But this argument falls to pieces after careful examina-

tion of these "scraps," individually and collectively, for there will remain a few questions absolutely unanswerable by this theory when the investigation is finished.

Let us consider these "scraps" in order. The Roman Catholic Church claims to hold the authority of the Priesthood; so do we. The claim to authority—to *sole* authority—is necessary to the Church of Christ, as God does not leave His Priesthood scattered among a multiplicity of warring sects. This claim to sole authority is the strongest point in the Roman Catholic faith, and the rock on which so many Protestant arguments are wrecked. So, if Joseph Smith took this scrap of Catholicism, he certainly used good judgment in his selection.

We next take the Protestant "scrap"—that of refusing to recognize the authority of Rome, because of the general apostasy. Strange as it may seem, this is also the strongest point in the Episcopal faith, for in matters of ceremonial, doctrine and ritual, the "High Church" and the Catholics are so similar that, except for this one point, they might be one. But unless the Romish claim to authority is wrong, the Church of England—or any other, for that matter, has no excuse for existing. The weak point in this argument is that, while the Church of England denies the authority of Rome, it offers nothing in its place.

The Baptist Church also has one real strong point, and only one—that of baptism by immersion, which is the true and correct form. We also believe in that, and again remark, if Joseph Smith has been picking up "scraps," he used wonderful care in selecting them, taking the best from the three creeds so far mentioned.

The chief claim of the Presbyterian Church is that of predestination to grace. We do not go to that extreme, but we do believe in men being foreordained to accomplish certain portions of God's work.

The strength of Judaism lay in the worship of Jehovah. The personality of God has been discussed at length in these columns, and space will not permit a full treatment of that subject here. Suffice it to say in this connection, that the God of the Jew is the God of the Old Testament; and His worship, as the personal creator and ruler of the earth, was the one thing which distinguished the chosen people from the heathen in olden times. As Christ never proclaimed any immaterial, incomprehensible, intangible Father to take the place of the One who had guided and fostered the children of Israel through many centuries, it is right and proper that the God of the Christian should be the God of the Jew. Those who in the name of Christ worship any other being take the paradoxical stand of accepting Jesus the Son of God, and rejecting God, the Father of Jesus! Christ came as a Jew. His God was and is the very Eternal Father of heaven and earth. From Him Moses received the command, "Thou shalt have no other gods before me." Let man beware how he violates that law, whether he sub-

stitute a block of wood or stone or molten metal, the work of his hands, or a mere fanciful being, the creation of his own mind.

Passing to the next point, faith-healing. This, one of the chief claims of the Christian Scientist, is a true and scriptural doctrine. But here, as in the case of baptism, it must not be forgotten that the authority of the priesthood is necessary in order to officiate in the ordinances of the gospel.

Right here an outstanding point claims attention. Not only have we found every "scrap" to be the the strongest point in the creed under consideration, but this question presents itself: How comes it that these scraps agree so well with one another? If our friend still believes his claim to be right, let us ask him, where did Joseph Smith get the superior wisdom necessary to weld this "collection of scraps" into a united, harmonious whole such as is found in "Mormon" doctrine?

Another question arises here—How is it that there are no heretical "scraps" in "Mormonism"? Where did Joseph Smith get such foresight, that he left out infant damnation, salvation by grace, and absolute predestination—doctrines so popular in his time?

We might also ask: Of what church is the wonderfully perfect organization a "scrap"? From where was the doctrine of pre-existence taken? Without this principle, predestination or fore-ordination in any degree would be unjust and arbitrary.

Also, where was modern revelation picked up? Why was it included, when it was sure to be unpopular, and held up to scorn and ridicule by those worldly-wise shepherds who think themselves able to do without God's guidance? And last, but assuredly not least, whence comes that firm knowledge and testimony, so precious to every faithful Latter-day Saint?

All these questions and many others are absolutely unanswerable on this "scrap" theory. It would be an utter impossibility for a man in his own wisdom to evolve a system of religion which has stood over three-quarters of a century without one valid argument being advanced against it. "Mormonism," as the world pleases to call it, is thoroughly united in itself, a harmonious, complete and perfect system, founded upon revelation from God, including all that is good, while leaving out all that is contrary to the Spirit of Truth. Men in their own wisdom may class it as extreme, fanciful, absurd, a "collection of scraps," or what not; but those who have accepted this gospel and asked God, in faith, for wisdom know and bear testimony that it is the truth; that this Church is built on no dead forms, and is not composed of scraps of other creeds, but is alive, with the life that only the Spirit of God can give.

The different sects of Christendom are all trying to accomplish good, and the members will assuredly be rewarded for what good they do. But, instead of possessing the perfection brought only

by the living presence of the Holy Ghost in their midst, they are closing their eyes to the light revealed from God, and groping among the multiplicity of man-made doctrines, trying to find the truth there—and getting hold of about one scrap each. The full perfection of the gospel is necessary for complete salvation and exaltation. The knowledge and testimony of the Latter-day Saints comes only as the result of earnest investigation and prayer. The promise has been made to those who "ask in faith, nothing wavering;" and we, one and all, bear living testimony to its fulfillment.

Salt Lake City. STERLING B. TALMAGE.

TYPES AND FIGURES.

A SCRIPTURAL type signifies a person, place or thing which by the express determination of God prefigured or prefigures something relating to the scheme of human redemption or the accomplishment of the Divine purposes in the world. These types are necessarily many in number, because no single one of them could fully point out the antitype, which of course is the thing prefigured by the type, as, for example, the paschal lamb was the type of which Christ was the antitype. Therefore, in the Scriptures we find, firstly, typical persons, as Adam, Enoch, Melchizedek, Isaac, etc. Secondly, we find typical classes of persons as the Israelites, their first-born males, their kinsman-redeemers, voluntary bond-servants, etc. Thirdly, we have occasional typical things, as Noah's ark, Jacob's ladder, the brazen serpent, etc. Fourthly, there are presented to us miscellaneous typical institutions, such as circumcision, protection of fugitives, not muzzling the treading ox, etc. Fifthly, there are typical places, such as Canaan, Zion, etc. Then there are typical utensils, such as the ark of the covenant, the pot of manna, the table of shew-bread, etc., and in addition there were typical offerings, as well as typical seasons. To those who can discern the signification of these various types the narratives of the Old Testament are not a dry history, but on the contrary are filled with the most useful instructions concerning Christ and the church. Their full comprehension forms, as it were, that "strong meat" which edifies and nourishes strong believers in the gospel, without in any way lessening the blessedness and even greater utility of that "milk of the word"—those easy and plain truths of the gospel whereby the saints in spiritual infancy and weakness are blessed and strengthened.

There are, however, other notable scriptural types and symbols upon which speculation has been very rife, viz., certain significant numbers specially made use of in the sacred records, some of which have been made the subject of Divine revelation in these the latter days. Section seventy-seven of the Doctrine and Covenants deals

with some of these, but there are others whose interpretation and significance may in a great measure be discovered by ourselves, through the medium of study and diligent application. Take as an illustration, the use of the number seven as set forth in the Bible, and it will at once appeal to the most superficial student that design and not accident is responsible for its use. From the very beginning seven was the number of days in the week. God added seven days to His promised forbearance towards the old world (Gen. 7:10); clean beasts were taken into the ark by sevens; the years of plenty and the years of famine in Egypt, together with the emblems of those years, were marked by sevens. (Gen. 41).

With the Jews not only was there a seventh day Sabbath, but every seventh year was a Sabbath of rest, and every seven times seventh year was a jubilee. The feast of unleavened bread and the feast of tabernacles were observed for seven days. The golden candlestick had seven branches; seven priests with seven trumpets went before the walls of Jericho seven days. In the Book of Revelation we find seven churches, seven candlesticks, seven spirits, seven stars, seven seals, seven trumpets, seven thunders, seven vials, seven plagues and seven angels to pour them out on the seven-headed monster. Out of the abundance of human imagination opinions have been evolved which differ from each other as to what this use of the number may mean, some of them being very helpful, but concord and unity have not been the result of such explanations given even by the most learned of men.

We know that God has frequently hidden his ultimate purposes in types, figures and dark sayings, and that he has revealed these to his people when the time came for them to be understood. We may rest assured that those types and figures which are not now understood will be revealed unto us in due time. Here again the necessity for revelation is clearly established, for these things were written for our learning. On the Isle of Patmos, the type of Babylon was given to the Apostle John centuries after the literal city had been laid in ruins, and nineteen centuries have passed and gone, yet men still wrangle and argue as to the identity of the antitype and the things concerning it. In due time God will point the accusing finger through the medium of revelation, and it will be His voice, and not man's, which will utter the condemnatory "Mene Mene Tekel, Upharsin." The Latter-day Saints rejoice to know that in God's sight there is no such thing as a completed canon of scripture. It cannot be denied that there are many great mysteries, that human reason, unassisted by Divine revelation cannot find out, or when discovered, fully comprehend, and this is no more that what we might expect considering the nature of the things spoken of in the scriptures. We know that God is an infinite Being, wonderful in His actions, inconceivable in His purposes; and how can such great things as these be brought down to the level of our finite understanding?

While in mortality, it is true, we must be content to know only in part, but even the knowledge which that term implies must be God-given or it is not knowledge. A full and adequate perception of the Divine purposes is reserved as a principal ingredient of our felicity and happiness beyond the grave, when the heights and depths which we now stand amazed at will be made clear and familiar to us. To have a right understanding of sacred things we must make a distinction between those things which are above reason and those which are against reason. Some things are above reason because of their transcendent excellency and distance from us, whereas those which are against reason involve a contradiction, and have a natural repugnancy to our understanding. It follows that, though we neither can nor should believe those things which are contrary to reason, yet we both may and ought to believe many things that are above it, because the only evidence we can give of our acknowledging the infallible truth of God is by assenting to what He affirms upon His own authority. Hence it is the Spirit of God that leads us into all truth, and that gradually, and according to our several capacities. All God-revealed truth stands clear of absurdity and contradiction, but if it should sometimes appear abstruse and mysterious to us, that is the opportunity for our faith. If what is revealed concerning God were in every respect clear to our finite minds it could neither teach nor with any fitness represent that which we conceive to be infinite.

Watford. W. ISGATE.

THE READING OF HISTORY.

THERE is a passage from the writings of James Anthony Froude, himself a great English historian, of so fine a texture and so luminous on the use of history, that I am tempted to set it down here. He says:

"What, then, after all, is the use of history? It teaches on a large scale what the experience of life teaches to each of ourselves, that life must not be played with, that there are moral laws, which we must learn and understand, as universal and as inexorable as physical laws; and that on the large scale as on the small, the sure avenger waits on the transgression of them. Nations and individuals alike thrive and are healthy and strong when they are righteous, temperate, pure and brave; when they think first of duty, and only afterward of power and pleasure. Nations and individuals alike fall to ruin when they 'forget God,' and go into vain idolatries of self and self-gratification. The best histories which have come down to us have been written by men who have felt profoundly this conviction. For one thing (and a rather important one in such a matter), they are afraid to tell lies. The thing they hated was moral evil; the thing they loved was moral good. They represented human life as they saw it, and interpreted it by these canons, with a serious reverence for facts and a wholesome indifference to theory, except this moral one, which experience seemed to confirm."

The purpose of life, as expressed in that happy but now

hackneyed phrase among us, is to *work out our salvation*. Two things are understood here. One lies in the word "salvation." To be "saved" means to be beyond, not indeed temptation, but the *power* of the Tempter. And the other is in the word "work." Each individual, with such faith and the grace of God as he can obtain, must exert himself to overcome. I am sure that all of us do not yet appreciate the foundational truth which is involved in this expression, but which will yield itself to us when we meditate over these two words.

Now, one of the main instruments by which we progress in life is imitation. We overcome largely because we see others overcome and observe how blessed they are in overcoming. Imitation is very strong in the child and in the youth. It furnishes the direction to their activities. The boy wishes a gun, the girl a paint brush, first, because he sees what these have done in other's hands. Imitation is only less potent in the life of a man and a woman. In every walk of life, or perhaps as we ought to say in these swift days, in every *run* of life, imitation cuts a wide swath in our existence.

Why do we advise the young to read the lives of great men and women? Not because these young persons, we think, are Lincolns, Garfields, Roosevelts, a Mrs. Stowe, a George Eliot. No; there never can be another even like *any* of these. None of us is deceived by this delusion. But we say to every young man and woman into whose hands we put a biography: "Read this. Afterward go and apply the principles that you find this man or woman applying to your own life. You will be able the better to overcome." This in substance is what we tell our young people. Every biography, if it is a worthy one, is itself an invitation to go and do as this person has done to the extent of our ability. It is an appeal to our imitation.

The same is true of all history that is worth our while to read. I have already spoken of the value that comes to us from the reading of high-class fiction—that, seeing characters working out their several parts on the stage of life, and studying the relation between motive and conduct, and likewise the relation between conduct and character, drawing our own conclusions as to the comparative value of actions. The same sense of values come to us in history-reading, only in a different degree. For whereas in history we have the satisfaction of knowing that this we are reading is true, we have the irritation of feeling that we may, and very likely do not, possess all the truth. At all events we see historical characters acting out their parts in the real drama of life. Some of them fail, some of them succeed, and mostly we can see why they fail or succeed. To our own accumulated experiences we may add, through the reading of history, the accumulated experiences of the race, and thereby fit us the better for our own strife with the powers that oppose.—JOHN H. EVANS, in *Young Woman's Journal*.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 22. 1912.

EDITORIAL.

THE TRUTH ABOUT UTAH AND THE "MORMONS."

THE proclamation of the gospel of Christ, as it has been revealed anew from the heavens in these latter days, almost invariably calls forth the opposition of those whose creeds do not compare favorably with the truth thus Divinely restored to the earth. Realizing the futility of all attempts to resist our teachings by appeals to scripture or to reason, slander and misrepresentation are the weapons most commonly used against us. People whose views on matters generally are governed by considerations of reason and justice, without the least hesitation, or any effort to ascertain the facts in the case, accept and repeat the false and misleading stories that are continually being circulated concerning Utah and the "Mormon" people. Many thousands of people, of all ranks and classes, visit Utah annually, and are free to go where they please and talk to whom they desire. A large proportion of those who reside there are not and never have been believers in the "Mormon" faith. It is a continual source of astonishment to those who visit Utah to find conditions so different from those that are commonly supposed to exist there. Some of these consider it a duty to place on record the facts as they have found them, that the "Mormons," or Latter-day Saints, may be known to the world for what they really are. We take pleasure in placing before our readers some excerpts from the sayings and writings of leading and representative non-"Mormons" who have either visited or resided in Utah.

The Rev. Frederick V. Fisher, pastor of the First Methodist Episcopal Church, Ogden, Utah, writes in *The Outlook* of August, 1911, a magazine edited by Lyman Abbott and Theodore Roosevelt, as follows:—

"For the last few months the magazines have been gravely attacking Utah in articles which range from the dignified to the disreputable. Feeling that Utah deserves some fair play at the hands of the press, I take the liberty to write you and ask for a brief hearing in the interests of justice. Coming to Utah to the pastorate of a leading Gentile church of this city, coming with a personal knowledge of conditions twenty years ago, now, after some months of personal contact with that Church and its leaders

and with conditions in Utah, I have come to some conclusions, and I feel I am at least in as much a position to speak as magazine writers who have spent from two days to a month in the state seeking material to prove a predetermined prejudice.

"To understand 'Mormonism' one must remember clearly three things: First, that it is a deeply religious body—an evangelical Protestant church, if the test of the Federal Council of Churches is to be a true test. Born in an age of religious bigotry and crude theology and exiled across a wilderness, it has kept these relics longer than some of the rest of us, but, despite these facts, which linger longer in its books and out-of-way towns than in real life, it is to-day a Church of half a million praying, Bible-reading, law-abiding, thrifty, God-fearing men and women. America has no more strong, genuine, devoted Christians than some of the First Presidency, apostles, and leaders of the 'Mormon' Church.

"Second, the 'Mormon' Church was born of some of the best blood of New England and the middle west of early days. The men and women of Utah are the proud kinsfolk of the heroes of the Revolution. Her later sons and daughters are from the same sturdy Scotch, English and Teutonic stock which has made America. Utah to-day is a distinctly American state.

"Third, the 'Mormon' people are not peasants or illiterate. Some of their forefathers may have been, but they are not. Their leaders are graduates of Harvard, Cornell, Michigan, or German universities, and some of their young men lead the world to-day in scholarship. Utah has a strong public school and university system; education and music are her pride. She has over five thousand college and university students.

"The young men of the 'Mormon' Church are clean young men, clear-eyed, brainy, and manly. The records of the half-million-dollar Deseret gymnasium of the 'Mormon' Church in Salt Lake City show that of the hundreds of young men examined there is yet to be found one tainted with unclean disease—a record unparalleled in most American cities. Whatever of deception the feuds and bitterness of years gone by, it is a criminal act to charge the stalwart Christian men of Utah with being a race of deceivers. No man who works side by side with them in the fight for temperance, clean cities, and the boyhood of Utah, as I do, for one moment believes any such charge."

The article from which the foregoing is taken aroused much interest, and endorsement of the views therein expressed was immediately forthcoming from men of influence and integrity. We regret that space will only permit us to quote from two of these.

Dr. C. F. Aked, formerly pastor of Pembroke Baptist Church, Liverpool, now of San Francisco, California, said:—

"I most heartily commend, without a single exception, Mr.

Fisher for his able and truthful article on 'Mormonism' which recently appeared in Dr. Lyman Abbott's publication, the 'Outlook.'

"I do not know Dr. Abbott personally, but I say he is wrong when he makes an answer to Mr. Fisher's charges, by claiming that Mr. Fisher is not telling the truth regarding 'Mormonism' as it is to-day in Utah.

"To my mind, Mr. Fisher's article is full of true Christianity and a wide breadth of catholicity of thought, which is to be found in the one church—that of Jesus Christ—and to which all good men belong.

"I admire the 'Mormon' people for their great religious faith and their stand in the matter they take—that is, they observe the laws of the land in spite of what they believe to be right in their religious teachings.

"They are religious of the twentieth century religion, and have become reconciled to its ideas, believing as they do in God and Christ and His gospel, and have shown a growing and greater appreciation of God in forms perhaps slightly different from our own, but all the same, they are true Christians—practical ones and good citizens."

Professor Howell, General Secretary of the Chautauqua Assembly, Chautauqua, New York, spoke as follows:—

"Yesterday I had the pleasure of meeting the leading men of the Church at Salt Lake, and I can truthfully vouch for it, when I say that I never met before such a body of God-fearing and earnest Christian men, true believers in Christ and true followers of His faith.

"Reading Mr. Fisher's article in the *Outlook*, I heartily endorse it in every way, for I know by personal experience, study and observation that what he said was true.

"I admire the manner in which the leaders control the rank and file of the Church. Their organization is perfect—none better—but what I do admire is their practical Christianity and love for Christ and fellowmen.

"Wherever I go I shall certainly do all I can to disprove the charges made against the 'Mormons' and tell the people that I found them different to what others and magazines have said against them."

Dr. John R. Kirk, President of the Kirksville Normal School, Missouri, who attended the Teachers' Convention recently held at Salt Lake City, Utah, after his return, wrote in the *Missouri School Journal*, January, 1912, as follows:—

"My recent visit to Salt Lake City was one of the most exhilarating experiences of my life. Comparatively few people outside the Rocky Mountain region seem to have any adequate appreciа-

tion of the wonderful inland empire of Utah. I had visited Salt Lake City and Ogden at other times, but I saw more on my recent trip than I had ever seen before.

"To begin with, Salt Lake City is one of the cleanest cities in America. It has very wide streets, thoroughly well kept. My impression is that the people of Utah have the most convenient and serviceable church buildings and other auditoriums to be found in our country. Their Deseret gymnasium, owned and managed by the 'Mormon' Church, is probably the best in America. It is the most perfect in its sanitary features that I ever saw.

"Every one knows something of the remarkable acoustic properties of the 'Mormon' tabernacle. It was my lot to speak on the afternoon of Sunday, November 26th, to some four or five thousand people in this tabernacle. Other speakers were Bishop Whitney, of the 'Mormon' Church, and a brilliant young lawyer by the name of Clark, President Smith presiding. Five thousand people is a pretty large audience, but one finds it easier to make himself heard by five thousand people in the tabernacle than it is to be heard by five hundred people in some of our Missouri auditoriums.

"I believe that one has to visit Salt Lake City in order to secure that respect for the people there that they deserve. They are a very generous and cosmopolitan people. I met many of the university men and public school men, 'Mormons' and non-'Mormons.' They seem to be very happy among themselves. I think the state of Utah has the most admirable industrial system in our country. The schools of the state are practically all consolidated schools.

"The people of Utah intend to conform to the laws of the land. They are very earnest, frank and hospitable; and, to my way of thinking, the people of the state as a whole are among the physically and morally cleanest of our country. Certain it is that the young men and young women are taught in the most systematic way to avoid some social vices that are becoming a great curse to the young men of the Mississippi valley.

"I do not know of any people anywhere whose community life is more interesting or more nearly ideal. They surpass all others that I am acquainted with in the matter of social meetings in which the young and the old intermingle in recreation, diversions and pleasures. Their Sunday School system is probably the best in the world."

Testimonies such as the foregoing ought to have due weight with intelligent and fair-minded people everywhere. Surely those who have visited Utah or lived there are in a better position to know the truth concerning the "Mormon" people and their religion than those whose only source of information is the writings and stories of their avowed enemies. As a Church and people, we have everything to gain through the truth being known, and nothing to lose. The principles of our faith, which compel us to differ from all other

religions in the world, are of heavenly origin, and obedience to them leads to virtue, happiness and prosperity, which enlightened and impartial men of widely-differing faiths feel it a duty to recognize and commend.

H. I.

Notice to Traveling Elders.—The tract dealing with the character of the Latter-day Saints has been revised and brought down to date, and a new edition published at this office. Opinions of such men as Ex-President Theodore Roosevelt, Bishop Daniel S. Tuttle, Bishop F. S. Spaulding, Dr. C. F. Aked, formerly of Liverpool; Dr. John R. Kirk, Professor Howell, and others have been added, also strong statements by Hubert Howe Bancroft, historian, and Josiah Quincy, Mayor of Boston 1845 to 1849. The usual price will be charged for these tracts, and all orders will have prompt and careful attention.

THE ANTI-"MORMON" DRAMA.

Elders F. D. Ashdown and A. R. Cook, writing from Ipswich (Norwich conference), under date February 12th, 1912, report their success in combatting the Anti-"Mormon" drama, as follows:

"Having had the Anti-'Mormon' drama, 'Through Death Valley, or, The Mormon Peril,' in this place for a week, it may be of interest to the *Star* readers to know how we met the affair, especially to those who may be confronted with the same in the future. As you may know, the play was preceded almost a week by large, hideously-painted posters, which were in no way free from lies, ridicule, and mis-quotations from our various publications; nor were they small or few in number. Before the first performance we made three calls upon the manager of the theatre with the hope of securing the privilege of getting the facts before the people, after they had entered the theatre. We were treated very civilly by the theatre manager, and promised his assistance in arranging matters with the manager of the play, Mr. Bertram. The latter, however, avoided us each time, so we proceeded otherwise.

"The tracts bearing directly on the matter, 'The Anti-Mormon Moving Pictures and Play,' were secured from headquarters. These we stamped, and as a filler we used Peet's '£200 Reward.' They were given from the sidewalk, directly in front of the theatre, mainly to those who were entering. They attracted great attention, both from the theatre management and the people, most of whom read them while waiting for the play to begin or between the acts. An appeal was made to the police, it is understood, to stop the tracts being passed, but they allowed us the right to distribute our literature, so long as we kept on the public ground.

"The value of this procedure cannot easily be estimated. The receipts at the theatre for the week were surprisingly low. The manager of the company was very angry over the results. He has stated that he had not made enough to pay the actors, and he blamed it to our tracts. All who read our tracts were awake to the gross misrepresentations of the show people. They received the plain facts of the matter upheld by a 'reward.' The position of the newspapers, as a whole, was explained, much to the surprise of many people, who thought we were afraid to answer reports against us. The interest and curiosity of many people were awakened concerning us, some of whom have since visited our meetings.

"As an illustration of the unfairness of the press, we may say that the *East Anglian Daily Times* refused us an interview, also three articles which were entirely free from any personal reference or antagonism, but were quick to praise the play and commend an anti-'Mormon' book just issued by a Norfolk minister.

"We are progressing exceedingly well in this branch of late, and now have an attendance always more than twice the number attending this time last year."

FROM THE MISSION FIELD.

Baptisms.—At a baptismal service held at "Deseret" (London conference), on February 12th, 1912, two souls were added to the fold of Christ, Elder H. L. Jensen officiating.

Releases and Departures.—The following named missionaries have been honorably released and sailed for home February 16th, 1912, per s.s. *Tunisian*: From Great Britain—A. A. R. Capner, Jesse W. Matthews, Hugh F. McLean. From Switzerland and Germany—David W. Smith. From Scandinavia—Hans J. Mortensen, Alma L. Petersen, Joseph A. Christensen, J. P. Christensen. From the Netherlands—Gerrit Meenderink, Oscar T. Parker. With the company were thirteen emigrants in charge of Elders Alma L. Petersen, Oscar T. Parker, and David W. Smith.

The Work in Norwich.—President F. B. Hammond, of the Norwich conference, writing under date February 12th, 1912, says: "I am enjoying my labors in this city. I have been working the business part, and will say that I have been treated exceedingly well. I have tracted all the main thoroughfares of Norwich. I have had the privilege of talking with many of the ministers, and only a very few have refused my literature. At North Walsham, where we had been holding cottage meetings, we hired a hall and held a few meetings with full houses. One of the ministers went to the

owner of the hall and hired it over our heads, so we are without a place in which to meet. The minister also notified the elders to leave by the 23rd of this month, but we will stay and tract the town. We have had the opportunity of talking to a great many people, and have succeeding in removing much of the prejudice and misunderstanding that had existed in their minds concerning the Latter-day Saints and their teachings."

Branches Reorganized.—The North London branch was reorganized on Sunday, February 11th, 1912. Elder D. A. Matheson was sustained as president, with Brothers M. E. Riggs and G. V. Sadler as counselors. William T. Hawkes was sustained as secretary and A. E. Grey as assistant secretary. Elder E. G. Chamberlain was sustained as superintendent of the Sunday School, with Brothers M. E. Riggs and G. V. Sadler as assistants, and Sister Elsie Grey as secretary. Elder George O. Stoddard was sustained as president of the Young Men's Mutual Improvement Association, with Brothers A. E. Grey and Charles J. Schafer as counselors, and Brother M. E. Riggs as secretary. Sister Emma Steele was sustained as president of the Young Ladies' Mutual Improvement Association, with Sisters Mary E. Bennett and E. C. Maynard as counselors, Sister Florence Oliver as secretary, Sister Lucy Proctor as treasurer, and Sister Marian Steele as librarian.

The Hammersmith branch (London conference) was reorganized on Sunday, February 11th, 1912. Elder Ezra M. Sorenson was sustained as president, with Elder J. M. Eccles and Brother Ralph J. Pugh as counselors, and Brother G. H. Currie as secretary.

District Meeting.—A district meeting of the Grimsby branch (Hull conference), was held in Thrift Hall, Pasture Street, February 11th, 1912, at 2:30 and 6:30 p.m. President Bernard Parry and Elders Shirley P. Jones, Elmer W. Smith, J. F. Oleson and Joseph F. Holyoak were present. At the afternoon session the sacrament was administered and the general and local authorities were sustained. President Parry spoke of the blessings promised the faithful, both now and hereafter; also of the gifts of the Spirit, that are possessed to-day by the Church. Elder Joseph F. Holyoak, who has been called to labor in Grimsby with Elder J. F. Oleson, spoke of the Savior ordaining His apostles and sending them into the world to teach the same principles that we teach to-day. Elder J. F. Oleson said the Church organization was perfect and complete and it only remained for each of us to do our duty. At the evening session, Elder E. W. Smith, who is about to return home, urged all to be humble and prayerful and place their trust in God. Spoke of the success of the Prophet Joseph in establishing the work of the Lord, and how he was ever full of humility. Asked God's blessings upon the Hull conference and the Grimsby branch. Elder Jones spoke on the belief of the

Latter-day Saints in supernatural manifestations. Joseph Smith claimed to have seen God. The scriptures say He appeared to Moses and to Abraham and the Savior appeared to His apostles, also to Paul. Showed that the times were ripe for the restoration of the gospel and that it had been restored by an angel. The meetings were well attended and a good spirit prevailed throughout.

Successful Socials.—On Saturday evening, February 20th, 1912, the saints and friends of the Hyde branch (Manchester conference), met for the purpose of listening to an operetta entitled, "A Gipsy Queen," given by the members of the choir, for the benefit of the Mutual Improvement Association. About one hundred and fifty saints and friends were present. A sum of £3 10s. 0d. was realized. All seemed to enjoy themselves, and a very pleasant spirit prevailed throughout the evening.

An enjoyable social was held in Westfield Hall, Gateshead branch (Newcastle conference), on Monday evening, February 12th, 1912, in honor of Sister Emma Parker, who sailed the following Friday for Zion. A large number of saints and friends were present. An excellent program was rendered, which included several interesting games. Sister Parker was the recipient of a beautiful and useful token of love and esteem from the many saints and friends of the branch.

The North London branch gave a farewell social in honor of President Joseph S. McCann on Monday, February 12th, 1912, at which an enjoyable time was had. He was presented with a money belt and a traveling case, which he feelingly acknowledged, and expressed his esteem for the members of the branch.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XXVIII.—ASK AND IT SHALL BE GIVEN YOU.

I. "LORD, TEACH US TO PRAY." (Luke 11: 1.)

1. A request from the disciples. (a) Inspired by His praying; thus the Lord's praying led to the giving of the Lord's prayer.

II. THE LORD'S PRAYER (Luke 11: 1-4; compare with Matt. 6: 9-13; and with the version in the Nephite scriptures, III. Nephi 13: 9-13.)

1. Characteristics of the prayer. (a) Simplicity. (b) Absence of vain repetitions—in contrast with the wordy prayers so common in that time and since (see Matt. 6: 5-8). (c) The spirit of sincere devotion.
2. Analysis of the prayer. (a) Addressed to the Father with reverence. (b) The coming of His kingdom asked. (c) "Thy will be done" follows as an essential condition.

(d) Petition for bodily needs and supplies—"Give us this day our daily bread"—expresses continued trust in the Father's providing care; we are not told to ask great great supplies for future needs. (Compare the feeding of Israelites with manna—from day to day—Exo. 16: 4, 5, 14-26). (e) Forgiveness asked in proportion as we forgive others (see Lesson 22.) (f) Protection against temptation and deliverance from evil. (g) Acknowledgment of God's supremacy in all things. (h) "Amen"—A closing invocation, meaning "Let it so be"; i.e., a petition that the foregoing prayer be heard and answered.

III. Prayer to be Continued.

1. Answer to prayer to be awaited as a gift from God, to come in His time and manner.
2. Persistency in prayer and sustained faith secure the blessing.

IV. The Lesson Illustrated.

1. Parable of the importunate neighbor (Luke 11: 5-8).
2. Parable of the importunate widow (Luke 18: 1-8).

Application of these parables must be made with care, and with strict regard to the evident purpose of the Great Teacher—that if men can be brought to respond to repeated petitions, the Father, whose love for His children is greater than the love of man, will surely hear (Luke 11: 11-13; compare Matt. 7: 9-11). Note the assuring promise (Luke 11: 9 and references thereto).

DIED.

Bishoprick.—January 26th, 1912, at Middlesbro' (Newcastle conference) Sister Mary Agibil Margaret Bishoprick, aged 93 years; baptized February 1st, 1905, by Elder Walter G. Paul. Deceased lived and died a faithful Latter-day Saint.

Campbell.—At Kilmarnock (Scottish conference), February 9th, 1912, Sister Margaret Campbell; born February 11th, 1865; baptized January 2nd, 1906.

Laird.—At Airdrie, Lanarkshire (Scottish conference), February 7th, 1912, Jessie, the beloved daughter of Brother and Sister Robert Laird; baptized August 27th, 1910.

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EDITED, PRINTED AND PUBLISHED BY RUDGER CLAWSON, 295 EDGE LANE, LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.